

# THE CHRISTIAN CENTURY

## Master or Servant?

By Ellen Hamlin Butler

WHEN first I felt the heavy hand of Pain  
I called him "Master" in my craven fear.  
He bore me from the world of light and cheer  
Into his prison-house. With scourge and chain  
He made my flesh a curse, my life a bane,  
Till in my wretchedness the Lord drew near,  
Saying, "Why art thou lying, desperate, here?  
Soul, dost thou bear my image all in vain"?  
Then—suddenly endued with might—I cried,  
"O Pain, I am thy master"! Since that hour  
He ministers to me, increasing trust,  
Confidence in things which shall abide,  
And love's own patience which shall bring me power  
To lift my stricken brother from the dust.

—S. S. TIMES

CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

## The Christian Century

A CLEAN FAMILY NEWSPAPER OF  
THE CHRISTIAN CHURCH  
(Disciples of Christ)

Published Weekly by  
**The Christian Century Co.**  
Station M, Chicago

Entered as Second-Class Matter Feb. 28, 1902, at the  
Post Office at Chicago, Illinois, under  
Act of March 3, 1879.

**Subscriptions.**

Subscription price, \$1.50. To ministers, \$1.00. Foreign subscriptions \$1.00 extra.

**Expirations.**

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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### FIRST FRUITS OF THE FOREIGN OFFERING.

Gainesville, Tex.—"Yesterday a glorious day. Seven hundred and forty-six dollars for foreign missions."—G. L. Bush.

Bonham, Tex.—"Became a living-link to-day. One volunteer and \$630."—Chas. M. Schoonover.

Greenville, Tex.—"Will support Mrs. Weaver. Great rejoicing."—W. T. Hilton.

Fort Worth, Tex.—"The First Church continues a Living-Link."—J. J. Morgan.

Fayetteville, Ark.—"We become a Living-Link. Great rejoicing. W. R. Warren here."—Frank Thompson.

Moberly, Mo.—"Central Church becomes a Living-Link."—W. B. Taylor.

Eureka, Ill.—"One thousand and fifty dollars for Bolenge. Dr. Dye with us."—A. W. Taylor.

Los Angeles, Calif.—"Magnolia Avenue four years old, becomes a Living-Link to-day."—Jesse P. McKnight.

Mansfield, O.—"Over five hundred dollars to-day. Living-Link assured."—M. G. Buckner.

Evanston, Cincinnati, O.—"We become a Living-Link in the Foreign Society."—Roy E. Deadman.

Norwood, Cincinnati, O.—"Great day. Church will probably become a Living-Link."—C. W. Plopper.

Davenport, Ia.—"Raised apportionment. Over one hundred givers."—S. M. Perkins.

Madisonville, Ky.—"Ninety dollars last year. New apportionment \$125. Raised \$270."—S. M. Bernard.

Angola, Ind.—"Offering yesterday \$600. Will be increased."—Vernon Stauffer.

Lawrenceville, Ill.—"The church continues to support Mrs. F. E. Hagin of Tokyo, Japan. \$618.00 and more coming."—S. J. Corey.

St. Louis, Mich.—"Rejoicing. We exceeded apportionment in cash."—Isaac S. Bussing.

Nashville, Tenn.—"We have just finished counting the offering. Bro. Shelburn and I are here in the study rejoicing. The Vine Street Church easily becomes a Living-Link and will go beyond that as a number will contribute who were not here to-day."—Z. S. Loftis.

Springfield, Mo.—"Almost \$600.00 general missionary offering in 'Central'."—F. F. Walters.

Midland, Tex.—"We become a Living-Link. All previous offerings multiplied ten fold."—A. C. Parker.

Pittsburg, Kans.—"Yesterday great day here. Church became a Living-Link."—E. E. Denny.

Simply Exquisite.—Edwin Markham

was one of the guests of honor at a reception given by a wealthy New York woman. During a conversation she said:

"My dear Mr. Markham, I've wanted for years to meet you and tell you how I just love that adorable picture of yours—the one with the man hoeing, you know—and he taking off his cap, and that poor wife of his—at least I suppose it's his wife—bowing her head, and they both look so tired, poor things. I have a copy of it in my den, and the children have another in their playroom, and it's—it's simply exquisite."—The Catholic News.

**Never Went That Far.**—There are nervous women; there are hypernervous women. But women so nervous that the continual rustle of a silk skirt makes them nervous—no, there are no women so nervous as that!—Fliegende Blaetter.

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# The Christian Century

Vol. XXV.

CHICAGO, ILL., MARCH 12, 1908.

No. 11.

## EDITORIAL

### The Union of all Christians upon the Apostolic Faith, Spirit and Service.

#### THE PROGRESS OF UNION.

So rapid of late has been the course of events leading in the direction of a union of the Baptists and Disciples that it is difficult to keep pace with it. One incident treads upon another's heels. The news from northwestern Canada is of the most cheering character. There the forecasts made at Norfolk by Dr. Stackhouse of the Baptist Missionary Board and our own evangelists who had wrought in that field have been more than brought to fruition. The organization of a union church in which Baptists and Disciples unite because they see it is futile to maintain separate congregations, is a profoundly gratifying event. The wisdom and discretion of those intrusted with the denominational interests on both sides, Secretary W. J. Wright for the Disciples and Dr. Stackhouse for the Baptists, has been of a high order, and we believe that none but the most inveterate and incorrigible sectarians among either the Baptists or Disciples could censure the efforts or condemn their outcome. We hope to learn that this policy of union is being followed up throughout the great northwest, and that the forces of the two immersionist bodies are joining not merely to propagate that one idea but to carry forward the common work of evangelization and to bring nearer realization universal Christian union.

If the temper of the Baptist brotherhood is to be estimated by a reading of the thermometer of the recent Baptist Congress in Baltimore the signs of promise are very hopeful. For no words of our own have ever been more hearty and emphatic in favor of the union of the two bodies than those which were uttered in the Oriole City. It is of course true that a church congress is likely to express the most advanced views in any denomination. It is in such gatherings that the men who do things and have the prophetic as well as practical spirit meet and speak. This had been true of our own congresses and of those of other people, and the Baptists are no exception to the rule. We are aware that there are many Baptists who are far from advocating any union with the Disciples, just as there are not a few Disciples who would insist that the only union possible on the part of the Disciples is that of absorption of Baptists and all others. But we believe this belated and impossible view is steadily waning, and that the promise is fair that the two bodies will soon see eye to eye and unite hand in hand.

This faith is quickened by the reports which reach us from a number of localities where the Baptists and Disciples are conferring regarding union, and are inquiring as to the best means of reaching satisfactory agreements on the questions which at first glance would appear to be divisive. It is remarkable to how small a group these questions reduce themselves and how rarely they include those matters which once were favorite

grounds of controversy and hostility. For the most part the desirability of union is conceded by both. Doctrinal questions seem to play almost no part in the discussion. It is usually over matters of a business character that concessions have to be made, the question of church property, a mutually satisfactory arrangement regarding the frequency of observing the Lord's Supper, and the question of names.

We have been greatly interested to see how readily even this last apparently difficult matter, the one of name, yields to the spirit of brotherly goodwill. This is helped on by the very admirable Baptist custom of naming their churches by biblical titles, such as Calvary, Immanuel, Bethlehem, Bethany, Carmel, etc. Where such a name has become familiar in the community as a part of the title of a Baptist church it seems an excellent idea to retain it and then add either "Union Church" or "Christian Church" or "Church of Christ" or merely the word "Church." If our Baptist friends insist that the terms "Christian" and "Church of Christ" are as truly denominational words with us as the word "Baptist" with them, then we ought to be willing at once to concede to them their elimination from the title of the united church. Indeed, as we have often pointed out, the word "church" itself is a sufficient guarantee that the organization is a Christian congregation, for none but Christians could ever unite to form a church.

A most interesting development of the spirit of unity has become manifest in this city, where after mutual conference the ministerial associations of Baptists and Disciples have arranged for united sessions once a month. It is understood on both sides that this is but a beginning of more cordial relations, and there is fair hope that within a year the two bodies may become so far united that they may cease to exist as separate groups. Such action in a city like Chicago, where the Baptists have a ministerial association of more than sixty members and the Disciples about a third of this number, cannot fail to react in a most helpful way upon the relations of the two denominations in local church work. The Baptists have some churches which because of location or for other reasons are struggling with the problem of existence. In such communities the two bodies ought to be one. Continued separation spells not only weakness but loss of resources through rivalry. It is amazing how the problem of the local church takes on wider proportions when the prospect of co-operation opens before it.

We are glad to see in the latest number of the Baptist "Watchman" of Boston an admirable article on "Baptists and Disciples" by Gilbert N. Harney in which he attempts in a judicious and fraternal spirit to interpret to the Baptists the present attitude and ideals of

the Disciples of Christ. We believe such articles in other Baptist journals, and similar statements from Baptist sources in our own press, would do much to hasten the realization of union between the two bodies. We do not look for formal action of a denominational character. We shall welcome the report of the committees chosen by Baptists and Disciples to study the problem of a more intimate union, but the true solution will be found in the local fields where the waste of the present situation is apparent and the arguments for unity are many and emphatic.

The Christian Century hopes to publish in the near future some articles of the character suggested above from Baptist sources, and also to furnish news of Baptist enterprises which are of interest to the Disciples. We wish we might chronicle the frequent exchange of pulpits between the Baptists and Disciples as another step in the right direction. If our churches continue to feel the need of a prepared and adequate ministry, and facts to which we alluded last week seem to have this significance, it may be that some of our congregations will have to turn to the Baptists to supply them with pastors. If such choices were wisely made we should heartily favor the plan. We are not sure that the Baptists have any ministers to spare, but certainly the Disciples are in need of a much larger supply and could not go to a better source for the needed assistance.

We do not wish to imply that our interest in the union of the Baptists and Disciples supercedes or obscures our interest in the much larger problem of the reunion of protestantism as a step towards the reunion of Christendom. We should hail any efforts made in the direction of uniting, for example, with the Congregationalists, upon a common platform approved by churches of both bodies, and we look to see this time arrive. But meanwhile, there is an imminent and pressing duty in the direction of closer relations with immersionists such as the Baptists, from whom we differ at the higher levels of both denominations by only a hair's breadth. We would not interpret such an act as widening the breach between ourselves and any other Christian body, nor as an act intended to notify the non-immersionist denominations that the united Baptists and Disciples are preparing for a fresh warfare over the interpretation of baptism. We only insist that in our advocacy of Christian union we must be practical enough to take some decided steps toward its realization, and that on the way to that goal it is our duty to join forces with the first Christians we meet, and we believe that the Disciples generally will concede that these are the Baptists.

God educates men by casting them on their own resources.—Newell Dwight Hillis.

## The Preacher's Literary Work—II

Edgar D. Jones

In a cultivation of an attractive literary style, the preacher should not neglect the poets. Poetry and religion are close akin. As Edwin Markham puts it "Theology in its origin, descended as a song and the beginning of revealed religion came as a poetic vision of the creature man." Imagination, that noble quality that transfigured Beecher and put Spurgeon on his pulpit throne, is developed by a study of the poets. The preacher has great need of vision power and the poets see sometimes, not as in a mirror, darkly, but almost face to face. The occasional use of quotable verse is to be highly commended.

The use of poetical quotation in the religious oration is very old. In the farewell speeches attributed to Moses and chronicled in Deuteronomy are perhaps early examples of such. Our Lord's use in his public utterance of the psalms and rapt passages from the prophets is worthy of note. Doubtless on the Day of Pentecost, the Apostle Peter had no thought of rhetorical aid, when he quoted from the Hebrew book of poetry, but in so doing, he received it nevertheless. In the fragment preserved for us in Acts 17 of Paul's great speech in Athens, we have a single line quoted from the poet Arotus, which not only contributes to the strength of that sermon but shows also the consummate skill of Paul as an orator.

Sometime ago, I listened to an excellent sermon on "God's Love for Man." In one part of his discourse, the preacher instanced the wonderful beauties and resources of nature as provided by God for man's sustenance and pleasure. At considerable length he dwelt on the glories of meadow, grove and stream, the earth and every common sight, which he affirmed are but an expression of God's love for mankind. I enjoyed the sermon, but as I listened to this division of it, fell to thinking the message would have been stronger and more attractive, if just here the preacher had omitted his over elaborate comment and simply quoted Pope's splendid lines:

"Ask for what end the heavenly bodies  
shine,  
Earth for whose use? Pride answers, " 'Tis  
for mine."  
For me kind nature wakes her genial power,  
Suckles each herb and spreads out every  
flower,  
Annual for me, the grape, the rose renew,  
The juice nectareous and the balmy dew.  
For me the mine a thousand treasures  
brings,  
For me, health gushes from a thousand  
springs,  
Seas roll to waft me, suns to light me rise,  
My footstool earth, my canopy the skies."

What this quotation could have done in contributing strength and beauty to the sermon referred to, similar passages of virile verse can do for other sermons. Indeed, there is not another single rhetorical aid to the sermon more potent than this one, when used with discernment and in proper proportion.

Having called attention to the value of a literary style and having noted some helps to its cultivation, I come now to the third and last division of my paper: "The Preacher as a Maker of Literature Himself." Not of course, as a professional but one who along with pulpit and pastoral duties takes time to write, "thoughts that breathe and words that burn," a preacher still but preaching now with tongue and pen alike and thus multiplying his power and influence for good. Carefully written articles for

the religious press are always at a premium. The columns of the best journals of the land are open to the writer with a message and a style. People may not be exactly hungering to be fed on richly devotional articles and things helpful to faith, but there is a very obvious need that such feasts be placed before them arranged ever appetizingly; Such writing does not hinder the minister in the performance of his duties but promotes fluency and perspicuity to his pulpit style. In some respects the most conspicuous and certainly the most beloved of well known American ministers is dear old Doctor Theodore L. Cuyler, so long pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Dr. Cuyler began while yet a student in college to contributing to the public press. More than six hundred articles of his appeared in the New York "Independent." Above eighteen hundred found their way into the pages of the New York "Evangelist." In Dr. Cuyler's "Recollections of a Long Life," he devotes a chapter to "Authorship" from which I take this interesting paragraph. "I once gave to my friend, Mr. Arthur B. Cook, the eminent stenographer, some statistics of the number of my articles and the various journals in which they had appeared in this and other countries; he made an estimate of the extent of their publication and then said to me, 'It would be within bounds to say that your four thousand articles have been printed in at least two hundred million copies.' The production of these articles involved no small amount of labor, but has brought its own reward. To enter a multitude of homes week after week, to converse with the inmates about many of the most vital questions in morals and religion, to speak words of guidance to the perplexed, of comfort to the troubled, and of exhortation to the saints and to the sinful—all these involve a solemn responsibility, that this life work with the pen has not been without fruit. I gratefully acknowledge when a group of railway employes, at a station in England, gathered around me to tender their thanks for spiritual help afforded them by my articles, I felt repaid for hours of extra labor spent in preaching through the press." How much better for the preacher to spend some of his extra time in such writing than in dissipating it over a half dozen things not one of them so well worth while.

Consider if you please the good our own F. D. Powers has done with his pen, which is that of a ready writer. Think of the rich results that follow whenever A. McLean has set himself to this same task. Just now F. D. Powers in the "Christian Evangelist," S. S. Lapin in the "Christian Standard" and George A. Campbell in the "Christian Century" are producing departments that are of a distinctly fine flavor and creditable in every way to the highest ideals of religious journalism.

The inquiry, "Who reads a Disciple book?" is scarcely fair. People do read books written by Disciples but the number of such books that are widely read beyond the borders of our brotherhood is pitifully small.

Our past literature is unique. Particularly noteworthy is it when the con-

ditions under which the authors wrote is recalled. They wrote mid the noise of battle and smoke of controversy. When they took up the pen, they kept the sword of the spirit unsheathed for action. Like war correspondents, they took advantage of a lull in the firing to make notes. Yet it was this period that witnessed Mr. Campbell's monumental literary labors consisting of fifty-two published volumes besides hundreds of newspaper and magazine articles.

Our present literature is encouraging. The devotional aspect in it is looming large. There is not now a crying need for a work on "Baptism—Action, Subject and Design." Unless like Aylesworth the author goes that far and farther, that deep and deeper and thereby uplifts the spiritual meaning. What we need now is a devotional literature sufficient in bulk and virility to match the literary legacy of controversy and polemics left us by the Campbell's and their coopeers. "The Christ in Modern Literature" by George H. Combs, is an earnest of what we may expect from our preachers as essayists; Harold Bell Wright's "That Printer of Udell's" as fictionists and F. D. Power's "Life of Pendleton" as biographers.

But it is to our future literature that we look with hope and anticipation for writers whose productions will rank with those of Dr. Theodore Cuyler and Charles Frederick Goss of the Presbyterians, Charles M. Sheldon, of the Congregationalists, A. C. Dixon, of the Baptists, or Bishop Vincent, of the Methodists, and scores of others whose books are eagerly read and widely known.

It is high time, however, to summarize the contents of this paper and bring it to a close. A literary style that is attractive and persuasive is an invaluable asset for every preacher to have. He should be willing to pay the price of attaining unto it.

It is acquired, however, only by faithful reading of the great and time tested books and by painstaking and frequent writing on the part of the minister. Even then, it is not always acquired, but never without such labor.

Writing for the religious press and making books is like the quality of mercy, twice blest. It blesses the writer and the one who reads that which is written.

It may not be out of place in concluding to "tell you that which you yourselves do know," viz.: the great source of nearly all that is reckoned in literature as worth while is the Bible. Peculiarly, it must always be the preacher's text book. Henry Ward Beecher in his early ministry read such virile authors as Robert South, Barrow, Butler and Edwards, but in referring once to the influences of his early career, that shaped his later one, he said:

"I owe more to Acts of the Apostles than to all other books put together. I was sent into the wilderness of Indiana to preach among the poor and ignorant, and I lived in my saddle. My library was my saddle bags. I went from camp meeting to camp meeting and from log hut to log hut. I took my New Testament and from it I got that which has been the very secret of my success that I have had in the Christian ministry."

Verily, "Every scripture is inspired of (Continued on page 166.)

## The Madonna in Art

Peter Ainslie

Close to the very highest achievement in art are some of the paintings of Mary and the infant Jesus. These pictures first appeared in the fifth century and they came to be called the Madonna and the Child, madonna being an Italian word equivalent to madam. In the mediaeval period, it became one of the most popular subjects with painters, due to Mary becoming the object of worship and being regarded as a symbol of glorified womanhood and motherhood.

The worship of the Madonna was established by the Council of Ephesus in 431, when Nestorius was condemned for denying that Mary was the mother of God, the Council of Nicaea in 325 having decided that Christ was the same with the Father and therefore very God. With the anti-scriptural and post-apostolic doctrine of Mary worship, which later the Protestants called Mariolatry, spread rapidly and on the complete establishment of the Roman Catholic Church, it increased in its hold on that body of believers with every succeeding century, until in the fourteenth century the doctrine of the Immaculate Conception was proclaimed by Duns Scotus and, on December 8, 1854, Pope Pius IX, on the advice of six hundred bishops, only four dissenting, announced it as the doctrine of the Roman Catholic Church in these words: "That the most blessed Virgin Mary, in the first moment of conception, by the special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin." Beginning in the fifth century, it took nearly fifteen hundred years to establish this doctrine in the Roman Catholic Church, it being strongly opposed by such men as Bernard of Clairvaux, Anselm, Aquinas and others of equal fame and piety.

Candles and incense were burned before the picture of the Madonna and she was the theme for sermons, while poets and artists vied with each other in giving her honor in verse and on canvas. Preachers influenced both the poets and the artists, so that theological dogmas were more prominent in art than the simple beauty of nature, which art sets itself to reproduce. It was an age of dense superstition. It was said that some of the pictures of the Madonna were painted by angels, some artists claimed that their pictures were taken from original paintings of the Madonna by Luke, the author of the third Gospel, and her name was used to conjure in the practicing of all kinds of magical charms. Organizations were formed to give her special honor and sometimes more reverence was given to Mary than to Christ, some of the best paintings of Mary, by Murillo especially, omitting the Child entirely, although the worship accorded her was not like that to Him, in that her power was dependent upon the relationship of motherhood, which she bore to Him.

The Byzantine artists were the first to make the Madonna a subject for their genius and later it passed from Constantinople to Rome. For eight hundred years, or until the thirteenth century, the favorite style was the simple portrait of half-length with the mother holding the Child and I hope that I am not assuming the role of an art critic when I say this reached its highest development under the brush of Courtois, of the

seventeenth century and the Bohemian painter Gabriel Max of the nineteenth century.

Following the thirteenth century or under the influence of the Italian renaissance, artists painted the Madonna enthroned, implying exalted motherhood, beginning especially with Cimabue, who represented her as sitting in an armed chair, overlaid with gold, and holding the Child on her lap. Sometimes these pictures were surrounded by angels, cherubs and saints. It has been said that this style did not appeal to Raphael, but his picture, with this conception of the Madonna, sold in 1885 to the English Government for \$360,000. One of the most famous of these pictures was painted by Bellini, when he had passed eighty years of age.

The crowning of the Madonna had its origin in the North, she being first so painted by German and Belgian artists, although the crowned Madonna in mosaics had been worked out several centuries before.

Giving to the Madonna a throne and a crown centuries before, opened the way to glorifying her by giving her a place in the sky, standing or sitting upon the clouds, enveloping the whole figure in an aureola and later only a nimbus covered the head. All the painters took up their brushes at this task. One of Fra Angelico's greatest paintings marked the first era in this style of the Madonna, whom he represented standing at full length in a robe of black with a star upon her head, while she held the Child close to her bosom, both her head and His being crowned with nimbus and the whole background in golden light, but this style of art reached its climax under the skill of Raphael in his "Sistine Madonna," in which it appears that one is looking through an open window into the heavens and, in the distance is the Madonna on the clouds, holding the Child in her arms, with Sixtus on one side and Barbara on the other, while two cherubs at the bottom of the picture are looking up. This was painted about 1518 and it is now in the Dresden Gallery.

The influence of the Reformation changed the entire field of Christian art and the pictures of the Madonna henceforth were more true to nature. The open Bible gave the simplicity of the holy family and pastoral Madonnas became numerous. Perhaps the best known are three great paintings of Raphael: The Beautiful Gardener, in the Louvre, Paris, where the Child is looking up to His mother; the Madonna in the Meadow, in the Belvedere, Vienna, where the Child is interested in the cross which John has given Him; and the Madonna of the Goldfinch, in the Uffizi, Florence, where the Child is thoughtfully stroking the goldfinch. Leonardo da Vinci has left us a great picture entitled "The Madonna and the Rocks," showing a cavern in the background and a river in the distance, while the Madonna, crowned with waving hair, sits peacefully with the Child at her feet and John the Baptist a little to the left holding the cross.

From the pastoral scenes, the German artists led the way to the Madonna in the home, beginning the latter part of the fifteenth century and receiving great

impetus from the open Bible, which was the work of the Reformation. Gorgeous backgrounds and costly clothing were abandoned and the scenes of poverty characterized the pictures, which were more true to the real conditions. Among the first of these artists was Schongauer, who painted the Madonna seated with the Child in her arms and holding in her hands a bunch of grapes, while Joseph is in the background with a bundle of hay feeding the cattle.

The whole history of Christian art, particularly that referring to the Madonna, furnishes a commentary on the morals of the Christian dispensation. It is a fact that ornamentation has always indicated degeneration. This was so in architecture, as is seen in the simplicity of the Doric column, which was produced during the highest age of Grecian morals, and which was succeeded by the more elaborate Corinthian column, when Grecian degeneration was at its lowest. This principle was so in painting. The simplicity of the early centuries was expressed in the half-length pictures of the Madonna without ornamentation. The enthroned and glorified Madonnas came naturally with the degeneration of the mediaeval period. With the Reformation, Christian art began to swing back to its early simplicity with all the skill that it had accumulated through the centuries of its achievements. Raphael, who painted all styles of the Madonna, surpassed even himself when his accomplished brush gave its lines and final touches to the most natural conceptions of Mary and the infant Jesus, as was so with the other great masters.

Costly pictures do not make homes, but sometimes the simplest and most inexpensive pictures, such as the bust pictures in half-tone of the Madonna, without nimbus upon the head of either Mary or Jesus, will furnish a lesson in love and gentleness that will linger for generations.

The position of the Child in the pictures of the Madonna furnishes an interesting study. At first the Madonna was presenting Him to the beholder and His hands are in the act of benediction, as is illustrated by Bellini, Botticelli and others. Later the Madonna was pictured as giving Him adoration, as though to show that Mary was the first worshiper of Christ, as is seen in the pictures by Lippi, Francia and others. This position grew out of a disposition to aid the worshipers in prayer; but, with the influence of the Reformation, the natural was substituted for the artificial. Correggio painted the Madonna with her arms around the Child and His arms playfully around her neck. With the exception of having too elegantly dressed the Madonna, Titian's painting must be considered among the best. The Child is lying in her lap with one hand lifted and she is looking down upon Him with her left hand upon her breast. Although Bodenhausen puts the Madonna upon the clouds, and to that extent departs from the more natural position, yet his painting in popularity will rarely be excelled. The young mother, with flowing hair, holds the Child to her bosom and it bears such a touch of human love as cannot be told in words. Raphael and others illustrated this natural love of the mother and the

Child and so combined the Scriptures and nature in the highest art.

All the great painters with their splendid skill have swept through most of these styles, and some of them have given a number of pictures of all the styles, until there is no end to the number of Madonnas. There was Raphael and Bartolomeo, with a friendship like that of David and Jonathan and there was Fra Angelico, Van Eyck, Leonardo da Vinci, Bellini, Correggio, Holbein, Durer, Titian, Botticelli, Perugino, Lippi, Luini, Dolci, Murillo and Rembrandt, who perhaps excelled in being more true to the Scriptures, while Michael Angelo, Luca and Andrea were working the same subject in marble—these and hosts of others with brush and chisel have left us their thoughts on canvas and in stone as clearly as Shakespeare, Milton, Dante and Tennyson have left their thoughts in verse. Baltimore, Md.

#### THEY ARE ONE.

The Baptists and Disciples in Portage La Prairie, Manitoba, Canada, have united, the union having been consummated, the new organization effected, officers elected and installed on Sunday, Jan. 12, 1908.

W. J. Wright and Rev. W. T. Stackhouse, Supt. of Baptist Missions, were active in the work of union, which began with evangelistic meetings for the congregations with view of uniting them.

The two congregations had come to see that they were practically one in faith and practice, and that neither had to surrender conscience or scripture in order to unite. The Baptists under the splendid leadership of their pastor, Rev. M. A. MacLean and the Baptist missionary leaders of Western Canada headed by the imperial Dr. Stackhouse, were perfectly willing to surrender the name "Baptist" as applied both to individuals and congregation.

The Disciples gave up their beautiful, new house of worship. It was worth as much as the Baptist property but not quite so large or so well located. This sacrifice on their part appeared necessary in order to a real sympathetic, loving union.

The Baptist pastor became pastor of the united congregation. No one sacrificed in order to unite on that point, for the people were of one heart, one soul, regarding him, the able, eloquent, consecrated shepherd of souls.

Without a dissenting voice it was agreed that the Baptist property should be the future home of the congregation. The name "Baptist Church" in the deed was to be changed to "Church of Christ;" the same change of name to be made on the big granite block which had upon it the words "The Baptist Church." On the church bulletin board the name for the present is to appear as "Church of Christ (Baptist and Disciples)," it being agreed that the words in parenthesis shall shortly disappear, permitting only the catholic name which is above all others for the church to remain.

Thus was constituted one of the strongest congregations in Western Canada. It has numbers, culture, ability and consecrated wealth. Both former congregations were self-supporting, and had splendid properties and gave largely to missions.

The union will save, let us say \$2,000 per year. This, as well as the price of

the church which is to be sold, will be put into mission work in that vast Northwest.

The union movement between Baptists and Disciples in Western Canada is but a few months old, but already congregations have united in about ten places, each being known as a Church of Christ (Baptists and Disciples). The prayers and labors of both peoples are for speedy and complete union. The understanding between them is perfect. No more rival congregations are being organized by them in the new towns, but union churches are being organized wherever both peoples are represented.

Too long has the King's treasure been wasted in sinful rivalry; too long the hosts of dark prevailed while the hosts of light contended among themselves; too long the Church pulled apart while the world, the flesh and the devil pulled together; too long has one been content to chase a thousand whereas TWO COULD PUT TO FLIGHT TEN THOUSAND; too long has the world awaited "That Light whose dawning maketh all things new," the Light intended to "Lighten every man coming into the world."

Wm. J. Wright.

#### A STIRRING LETTER FROM BOLENGI, AFRICA.

There were forty-eight baptized the 5th of January, 1908. It was a happy day here at Bolengi. The baptisms were in the morning at 8:30 so as to give all the privilege of partaking of the Lord's Supper at the regular service. We were on the heights all during the day. Then following the Sunday came the going out of the evangelists and teachers. This time there were forty-three but three of these went out without the pay of the church. This makes forty sent out in the employ of the church. The future is bright in spite of the hindrances in our way placed there by the State. And by the way, we here at Bolengi have never heard a word as to the outcome of, or anything concerning Dr. Dye's visit to Brussels in the interest of the new mission site at Longa. If this can not be obtained, we shall have to adopt the plan of using this as a base and reach the country by iteration. Mr. Hensley and Dr. Widdowson are starting to-morrow on a trip up the Bosira river to be gone about three weeks. They are going to points where we have never been before. All are well here, though last week I had my third fever since coming out. Too much work and too little sleep seem to be the cause.

R. A. Eldred, Bolengi, Africa.  
January 12th, 1908.

#### PREACHERS' LITERARY WORK.

(Continued from page 164.)

God and profitable for teaching, for reproof, for correction, for instruction, which is in righteousness that the man of God may be complete, furnished completely unto every good work."

Finally—I have not as yet noted the most serious difficulty in the way of literary achievement on the part of the twentieth century preacher. I make it for special emphasis the last paragraph of this paper.

Time! Time! Time! Time! Time to think. Time to read. Time to digest what he reads. Time to write. But he who has the desire burning within his heart will like that choice spirit, either "find a way or make it."

Bloomington, Illinois.

#### LINCOLN CHURCHES.

Great things are being done by the Christian churches of Lincoln, Neb. Henry Louis Herod of Indianapolis has just concluded a very successful meeting with the colored church of this city. He preached a great series of sermons. The church was firmly established and a young colored man attending Cotner, is to be employed as minister. There is a fine outlook for this church.

While in the city Bro. Herod addressed the Y. M. C. A.'s Sunday afternoon meeting at the Oliver Theatre. There were 1,100 men present, and Bro. Herod's address was received with great appreciation and frequent enthusiastic applause. The subject of Bro. Herod's address was "The Gospel the Solution of the Race Problem." It was a masterful address and competent critics say it is the greatest address on that subject that Lincoln ever heard. In Bro. Herod the Christian church has one of the most brilliant colored men in America.

Chas. R. Scoville has again visited Lincoln. This time it was to dedicate the new church building of our people at Havelock, a suburb of Lincoln. We have a new \$10,000 property there. Four thousand dollars was raised dedication day, this being \$2,000 more than was asked for. The giving was simply phenomenal. Bro. Scoville is a master hand at dedications. In addition to the money raised Bro. Scoville gave the invitation for three evenings with a response of over fifty. The writer followed Bro. Scoville, conducting the meeting through the week and the meetings resulted in about 90 additions to the church. This gives us a church in Havelock with 250 members. The organization is only three years old. Bro. Wilkinson and his good wife are the workers in this field.

The other three churches of Lincoln are each planning a new building. The first church under the efficient leadership of H. H. Harmon has adopted plans for a \$40,000 building and about half of that amount is already subscribed. Work on the building will begin at once.

The University church to which the writer ministers is working hard to build a handsome structure costing a similar amount, and several thousand dollars are already in sight.

The East Side church, of which Bro. Doward is pastor, is also launching the building project. They plan a \$20,000 edifice and hope to break ground soon.

In addition to these undertakings the churches are not lagging in other things. The University church raised about \$700 in cash and pledges on last Lord's Day for the support of Mrs. R. J. Dye in Africa. The First church is still a living link and more, and the offerings from the other churches are increasing beautifully.

We feel that God is with us and that we are being led by him into larger and larger things.

H. O. Pritchard.

#### Whoa-da, Demon Rum!

Demon Rum, he's a-runnin' fast,  
Whoa-da, Demon Rum!  
He's like to stop, but he doesn't last,  
Whoa-da, Demon Rum!  
Whoa-da, Demon, while I gets my pall,  
Whoa-da, Demon, have yo' any mixed  
ale?  
Whoa-da, Demon, till I up an' salts your  
tall—  
. Whoa-da, Demon Rum!

March 12, 1908.

THE CHRISTIAN CENTURY

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Lesson Text	<b>The Sunday School Lesson</b>	International Series <b>1908</b> Mar. 22
Review	<b>Twelve Weeks in the Fourth Gospel*</b>	

The quarter's lessons have occupied nine of the twenty-one chapters of the Gospel of John. The logical middle of the Gospel is not reached until the twelfth chapter, where Jesus turns from the unbelieving world of the Jews to the inner circle of the disciples for the purpose of strengthening and directing their faith. The entire Gospel is devoted to the story of the struggle between faith and unbelief in the people whom Jesus touched with his ministry. All other matters are subordinated to this purpose. The question of chronological succession of events is largely lost to sight in the development of this theme. Incidents are placed where they have a bearing upon this subject and not necessarily where they belong in the public life of the Lord. Other leading ideas of the Gospel, such as its interpretation of the inner life of Jesus and its revelation of his incarnate divinity, receive such consideration as each incident in its turn suggests. But essentially the Fourth Gospel is the narrative of the struggle between faith and unbelief.

#### The Word Made Flesh.

1. In the prologue the theme is stated in a passage of power and grandeur hardly equalled elsewhere in the Scripture. But the center of that passage is not any doctrine of the logos nor of the pre-existence of Jesus nor yet of his nature. It is the simple and majestic disclosure of the fact that the Word, the utterance of the life of God, became flesh and for a little while dwelt as in a tent among us, and now we wistfully look back to the time when he was here, full of grace and truth, manifesting himself so that we beheld his glory. But even more truly does the world possess Jesus to-day than in the days of his flesh, for the centuries have made him known to us as his disciples never knew him.

2. The first witness for Jesus in the development of faith in the world was the herald who announced his coming. John the Baptist made no claim for himself but only for the One who was to come. He sought not great things for himself but for the Lord, and pointed all his listeners to one who should not merely baptize them in water but in the Holy Spirit, which could alone make them true children of God. "He must increase, but I must decrease," was John's characteristic statement, one which points the way of that true nobility which is always humble and unselfish.

#### The First Friends of Jesus.

3. The development of belief in the hearts of those who met him was Jesus' first and continuous work. He needed to discover and train a company of disciples, and in their hearts the highest faith needed to become resident. Immediately upon his return from his temptation he took up this task, and its first results were found in the little company of a half-dozen disciples who went with him northward into Galilee. These

\*International Sunday School Lesson for March 22, 1908. Review Lesson. Golden Text, "In Him was life, and the life was the light of men." John 1:4.

**H. L. Willett**

men were not only attracted by Jesus' invitation, but in at least two instances they were brought to him by their companions, affording the greatest of lessons upon the power of personal influence.

4. The fourth lesson, while probably misplaced as to its order in the life of Christ, is essential to our knowledge of his manifestation of the divine purpose in the world. With a passion approaching violence Jesus drove from the temple the selfish dealers who were defiling its courts with their traffic, and thus forever condemned the use of the house of God for merely secular and unworthy purposes.

#### The Ruler and the Samaritan.

5. In the interview with the Jewish ruler Nicodemus, Jesus attempts to lift a faith which was sincere but too low into a genuine trust in himself. Nicodemus and his friends accepted Christ as a remarkable man, but were not prepared to go all the way in acknowledging his character and mission. Jesus pointed out the limitations of this faith, and expressed his astonishment that a teacher in Israel could not see the greater truth regarding the kingdom of God. That it was partially a successful effort is proved by the rulers' later interest in the life and work of the Lord, even though he did not become, so far as we know, a confessed disciple.

6. The story of the Samaritan woman is a similar effort on the part of Jesus to lift to a higher level a small desire. The woman requested the water of which Jesus spoke, but he could not give her the smaller blessing when the greater one waited for her acceptance. It is that greater blessing which includes all others that is his permanent and priceless gift.

#### Capernaum and Jerusalem.

7. In the seventh lesson a Jewish nobleman is blessed by the healing of his son, and though Jesus disliked to perform miracles to gratify curiosity, he gladly helped this father whose rank and wealth availed nothing in that hour of peril. Even such faith as was evoked by this act of kindness was a satisfaction to Jesus.

8. The lame man at the Pool of Bethesda furnished an opportunity to Jesus to show again his compassion which overran all bounds of time or place. Even the Sabbath day was not too holy for an act of mercy. The angry clamors of the Jews at this breach of Sabbath law showed how they placed rules above character and made of the day of rest a master to be dreaded.

#### The Bread of Life.

9. The ninth study dealing with the five thousand at the Sea of Galilee has as its greatest lesson the proof that Jesus was training his disciples to understand the need of human sympathy and the fruitlessness of a ministry which did not involve help to one's fellowmen. In later years they must have looked back and understood better what he

meant when he said, "Give ye them to eat."

10. The miracle of feeding the people was followed appropriately by the discourse in Capernaum upon the Bread of Life, in which Jesus reproved the unbelief of the Jews and showed that he was himself the True Bread, the object of the highest faith.

#### Faith, Unfaith and Cowardice.

11. The last lesson of the quarter is perhaps the finest of all the disclosures made in the Fourth Gospel regarding the different effects produced upon human life by the work of Jesus. The man to whom the Lord restored sight became his disciple without questioning and beyond all possibility of moving from this loyalty to Christ. His parents were only moved to cowardice by the danger of taking sides in the controversy; while the Jews were stiffened in their opposition to the Lord by the very act which had made the blind man whole. Faith, unfaith and cowardice have here their full expression.

It only remained for the evangelist to point out conclusively the outward effects of Jesus' ministry in the division between those who believed and those who rejected him. When that had been accomplished he turned to the story of the inner circle, and the closing chapters of the book are unmatched in their lofty revelation of the heart of Jesus as revealed by his intimacy with the man he loved and was sending forth to be his witnesses.

#### A PRAYER.

By George Dawson.

Almighty God, the darkness and the light are both alike to Thee. Not so to us; we stumble in the dark, we tremble and are afraid. We pray Thee to be with us in the dark; not in the dark of the night only, but in the darkness of the day. Clouds of doubt pass over our souls; clouds of sin hide Thee from our eyes. We gaze upon life's wonders till we can see no more; we watch Thy glories till we are blinded with excess of light. Sorrow's tears dim our weak eyes, till at last we are but as children crying in the dark. Even then would we stretch out the hand of feeble faith; touch us with Thy right hand, and where we cannot see, we will gladly go. Blind we can sit by the wayside and cry, dark we will turn to the East whence must come the light. In the night, in the dark, in doubt, in sin, in storm, guide us by Thy right hand. And when we pass through the valley of the shadow of death let Thy rod and Thy staff comfort us. Be Thou, O God, our Light! Make us to know Thee, the Light of the world! Always and everywhere lead us by Thy right hand, and afterward receive us to glory. Amen.

Mamma: "And what did you say when Mr. Titewood gave you a penny?"

Tommy: "I was as polite as I could be, and didn't say nothin'."—Cleveland Leader.

<b>Scripture</b> Matt. <b>18:1-11</b>	<b>The Prayer Meeting</b>  <b>Hurts Too Deep to Heal</b>	<b>Topic for Mar. 25</b>
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"And Jehovah of hosts revealed himself in mine ears, surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." The Jerusalem of Israhel's day had forgotten her ideals. In the hour of defeat and shame, she turned from her God and engaged in unseemly carousals. For a people so obtuse morally and spiritually there was only one fate and that was death. They were not willing to hold some things dearer than life itself and therefore life was forfeited.

The injuries men inflict one upon another tell of faith obscured or unawakened. Faith in the universe as moral, in God as perfect in holiness and love, in man as capable of being made worthy to stand in the presence of God, discards the baser motives and places humanity above all the wealth and pleasures the world can offer. The men of faith will choose obscurity, poverty, reproaches in preference to reputation, riches, and the praise of men if these latter must be secured at the cost of another's character. This is easy enough in theory. In practice it is extremely difficult. Selfishness assumes many

forms. It parades as the champion of liberty, as a lover of truth rather than a blind follower of tradition, as a defender of the faith against the encroachments of infidelity, as anything but what it really is. And thus we sin against love and light. We work to the hurt of others whom we ought to help. The defenders of the saloon raise the cry of personal liberty. Back of that cry are appetite and greed. There is no anxiety for the welfare of the soul.

Every community has its destroyers of youth. They have an agreeableness of manner that makes room for them. They are often tolerated in respectable society on account of their wit or their wealth. It is their business to poison faith and love. Very little of moral heroism has ever come to their notice, but their stories of moral turpitude are many and varied. These, however, are not the most dangerous enemies of moral health. They can be understood by any man of good sense and sound sentiment and they can be met in the open. Worse than these is the pessimist who comes in the name of Christ. He

talks of what men ought to be but he finds no one walking in the straightened way. He speaks not like a Jeremiah who sees a better day, but as one who stands amid the spiritual wreck of the universe. There is poison in the teaching of this man. It arouses no enthusiasm for virtue. The pessimistic preacher may show that sin abounds, he cannot create a conviction that grace doth more abundantly abound.

The remedy for the hurts of the soul is incarnate goodness. One acquainted with the heroism and faith of John G. Paton will hear with contempt the insinuations of the doubter. Precepts are good if we have seen them operative in some life. Otherwise, their significance is but dimly perceived. The lives of the saints illustrate and confirm the Christian faith. They point to the Master himself. From him we get wisdom and courage to resist the counsel of despair. That we may receive from Him, it may be necessary that our whole plan of life be changed, that we begin anew. The refusal to humble ourselves and become as children in the presence of the Master would be to hurt our souls beyond recovery.

<b>Scripture</b> Eccle. 4:9,10 <b>Prov. 27:6,9</b>	<b>Christian Endeavor</b>  <b>The Wise Use of Influence</b>	<b>Topic for Mar. 22</b>
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#### For the Leader.

This is the last of three very practical topics—the wise use of time, money, and influence. Let the leader try to make it the most helpful of the series.

Begin with some hymn expressing the power of influence, like "Scorn Not the Slightest Word or Deed." Call on the Endeavorers to name others, and sing two verses of two more at the opening.

Speak a few words about the power of influence. If you can give a few examples from your own life, it will be most effective. Tell of some sentence you have heard spoken that has influenced you profoundly. Tell of some act you have seen done which also has influenced you. Tell of some person who has influenced you, and why. Ask the members, as they speak, to give similar instances.

Offer a brief prayer, asking for God's blessing upon the meeting, and especially that every Endeavorer may seek throughout the hour to do everything he can to make his influence count for good.

#### Incidents and Illustrations.

Mr. Bostock, the animal tamer, tells us that the most remarkable man he ever knew in his dealings with animals was the keeper of his tiger cage, who seemed to have hypnotic power over these wild animals. One day Mr. Bostock was passing the cage and saw this man lying in a drunken sleep in the midst of the tigers, who were lying around as if protecting him. Mr. Bostock had never seen the man under the

influence of liquor before. No one dared to attempt to drag the man out, and so they were obliged to leave him there until he became sober. But from that day he never had any more influence over the tigers. They even showed fight when he came around, and others among the workmen had more influence over them than he.

When Minot's Ledge lighthouse was to be built, every block was fitted in a pasture on the shore. In the process a large amount of the material was cut from the blocks, and fine walls and good roads were made from it, so the wild pasture has been transformed into valuable building lots. So let your influence bless home, school, and church, young people, while you are building character for eternity.

When Dr. Temple of London was enthroned as archbishop of Canterbury—the primate in the Church of England—he laid out for himself a programme. He said that it would be his aim, God helping him, so to live that the Christians whom he met might become better Christians and those whom he met who were not Christians might become Christians. He dedicated himself to the witness of character, to the perfecting of mind and body and spirit, so that his very life itself should constantly witness for his Master.

Dr. Henry Clay Trumbull said that, looking back upon his work in all the years, he could see more direct results of good through his individual efforts with individuals than through all his

spoken words to thousands upon thousands of persons in religious assemblies, or all his written words on the pages of periodicals or books.

#### A Recitation.

Let the following poem from the Advance be committed to memory and recited in the meeting:

A living coal! And with its glow  
It touched another coal, when lo!  
The dark form into radiance grew,  
And light and cheer beamed forth anew.

A loving heart! And with its love  
It touched another heart, which strove  
With adverse waves on troubled sea,  
When oars were plying heavily,  
And lo! through rifted clouds Hope  
smiled.  
And Love the weariness beguiled.

That living coal be mine to glow,  
That loving heart be mine to show,  
While earth has sorrowing hearts that  
wait  
The opening of Redemption's gate.

#### For Daily Reading.

Monday, March 16, instructing others, Job 4:14; Tuesday, March 17, saving others, Dan. 12:1-3; Wednesday, March 18, the Spirit's anointing, 1 John 2:20-24; Thursday, March 19, testifying, Ps. 119:13, 41-46; Friday, March 20, home influences, 2 Tim. 1:1-5; Saturday, March 21, Paul's influence, Acts 28:30, 31; Sunday, March 22, topic, The Wise Use of Influence, Eccle. 4:9, 10, Prov. 27:6, 9, 10, 17, 19.

March 12, 1908.

THE CHRISTIAN CENTURY

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# WITH THE WORKERS

**Doings of Preachers, Teachers, Thinkers and Givers**

M. C. Frick has resigned as minister in Scottdale, Pa.

J. W. Carpenter addressed the students of Bethany College recently.

Frank J. Stinson is leading the brethren in Eldorado, Kan., in a vigorous work.

W. H. Patterson is the new minister in Blanchard, Pa. He is holding a meeting which has begun well.

F. M. Biddle has left the Central church, New Castle, Pa., to preach for the brethren in Wellsburg, W. Va.

Evangelist S. J. Vance, Carthage, Mo., has time for a meeting in May. Where the church prefers he can raise his salary.

Carey E. Morgan will help P. J. Rice and the Portland avenue church, Minneapolis, Minn., in a meeting to begin April 21.

E. T. Edmonds has gone to New Zealand for special work in that field. His address will be Kensington, Dunedin, New Zealand.

Mr. and Mrs. Finis Idleman, Des Moines, Iowa, are receiving the congratulations of friends because of the arrival of a daughter.

C. M. Chilton, St. Joseph, Mo., will be a speaker at the Illinois Ministerial Institute meeting preceding the congress in Bloomington, Ill.

The church in Lawrence, Kan., is seeking the help of the brethren in the erection of a modern and adequate church house to cost \$30,000.

L. H. Stine read a paper before the ministers of Indianapolis March 2 on "Modern Revelations." Many commended the address very highly.

J. H. Stuckey, 1909 Storch avenue, Kansas City, Kan., has time for meetings. He will come for expenses and free will offerings and will help by lecturing.

Alva W. Taylor, pastor in Eureka, Ill., and his wife are happy because of the arrival recently of a wee new son. The Christian Century joins in congratulations.

The congregation in Irvington, Ind., is doing well. C. H. Winders is the successful pastor. Especially in the Sunday school there is a very satisfactory growth.

H. A. Denton spoke last Sunday to a mass meeting for men in the Central church of Indianapolis. A federation of the men's clubs among Disciples of the city was formed.

Three Sunday evening services of the church in Table Grove, Ill., where Fred S. Nichols is pastor, were conducted by laymen in the interest of the missionary enterprise of the church.

A great revival meeting in Perry, Iowa, has ended with more than sixty-five additions to the church. R. H. Ingraham, the pastor, had the help of State Bible School Evangelist C. L. Organ. A fine chorus of 100 voices and crowded houses were special features of the services.

Clay Trusty is pastor of the Seventh church, Indianapolis, Ind. His church has a men's organization, military in character, known as the "King's Guards." This club numbers nearly 100 men.

Jesse P. McKnight, the pastor, writes us: "Magnolia avenue church, Los Angeles, Cal., becomes Living Link in foreign missions by a great offering to-day. This church has just celebrated its fourth anniversary and has been greatly blessed in its work."

The Central Indiana Christian Ministerial Institute is in session this week in the Third church, Indianapolis. An extraordinarily good program is being enjoyed by men in attendance. T. W. Grafton, L. E. Brown and V. W. Blair are the officers of the institute.

O. C. Bolman has given up his labors in Mason City, Ill., to accept a call to Havana, Ill. He leaves a good record in Mason City. There were 115 additions under his preaching, work in many results was doubled, and the missionary offerings increased nearly 50 per cent. Bro. Bolman succeeds L. O. Lehman in the Havana church.

H. O. Pritchard of the University church, Lincoln, Neb., recently read a paper before the ministers of the city on "The Social Problems of the Modern Pulpit." Some things said in the paper and published in the daily press attracted the attention of labor organizations and Mr. Pritchard has been invited to speak to laboring men in a meeting of the Central Labor Union.

The trustees of the National Christian Hospital and Sanitarium Association held a special called meeting at Freeport, Ill., Tuesday, March 3. F. W. Emerson was elected corresponding secretary of the organization and editor of the new journal that the association will issue soon. The Training School for Nurses will have its commencement in May. There will be five graduates.

Under the ministry of O. E. Tomes the work of the Englewood church, Indianapolis, Ind., is prosperous to an unusual degree. During last year there were sixty additions to the church, and \$2,613 was raised for all purposes, \$264.35 of which was for missionary causes. Appreciation of the labors of the minister caused the congregation to grant him a substantial increase in his salary for this year.

The church in Eureka, Ill., will furnish the funds for opening a new mission station in Africa, which will be a memorial of Miss Ella Ewing. Dr. Royal J. Dye of Bolenge, Africa, was with the church March 1. Great audiences heard his masterly telling of the story of the Bolenge church and joined with enthusiasm in giving for the new station. A. W. Taylor reports that \$1,108 was raised on Sunday and this amount will be increased. Does this make a record of missionary giving among Disciples in proportion to the membership of the church?

Self-government — with tenderness — here you have the condition of all authority over children.

## THE CHICAGO CHURCHES.

Excellent audiences attend the meetings of the South Chicago church, conducted by A. J. Saunders. The missionary offering March 1 was about \$15.

The Sheffield avenue church has raised its apportionment for foreign missions.

O. F. Jordan has been given an indefinite call as pastor of the Evanston church.

Prof. Coulter of the University of Chicago addressed the ministers' meeting on Monday on "Organic Evolution." It was an illuminating presentation of the subject. Last week the members of the association listened with much interest to a paper by H. H. Peters of Dixon, Ill., on "Social Democracy."

Dr. Greene, pastor of the Evanston Baptist church, visited the meeting of the ministers this week as a representative of the Baptist ministers' conference, bearing greetings and the personal invitation to join in the gatherings of the conference. The first union meeting of this character will be held April 5.

Special services of the Logan Square mission, under the direction of Simon Rohrer and Miss Sundell, drew a large audience March 1. An offering was taken for foreign missions. The amount now in hand for this offering is \$20.

W. S. Lockhart writes us that the amount given by the Chicago Heights church for foreign missions has been increased to \$100. This from one of the "babies" of the Englewood church.

## C. W. B. M. Convention.

The quarterly convention of the Chicago union of the C. W. B. M. was entertained last Thursday by the Austin church. Although the weather was exceedingly unfavorable, over one hundred attended the sessions morning and afternoon. Mrs. Mary Agnew presided in the

(Continued on next page.)

## THE DOCTOR'S GIFT.

### Food Worth its Weight in Gold.

We usually expect the doctor to put us on some kind of penance and give us bitter medicines.

A Penn. doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat, at last.

"He said it was a food called Grape-Nuts and even as its golden color might suggest, it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but at last consented to try this new food.

"Well! it surpassed my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My brain was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

morning, but on account of illness she was compelled to leave the afternoon meeting and Mrs. H. H. Hudson was the presiding officer. Mrs. Richardson and Mrs. R. W. Delaney and Mrs. Russell conducted devotional exercises. Mrs. G. W. Hall and Mrs. J. P. Robinson sang. Addresses were made by Mrs. F. S. McElherne, Miss Emma Mavis, Mrs. L. R. Priest, Mrs. Grace E. Ellmore and Rev. C. G. Kindred. The hospitality of the ladies of the Austin church added much to the success and pleasure of the occasion.

Following the day sessions of the C. W. B. M. a rally of Christian Endeavor societies was held in the evening. W. F. Shaw of the Sheffield avenue church was the principal speaker.

#### CLEVELAND LETTER.

At the last meeting of the Cleveland ministers most inspiring reports were given regarding the growth of the Cleveland churches during the past few months. This fact was clearly developed that large results can be obtained in large cities without the employment of the large meeting process. The writer has no word of criticism for the big evangelist and the big central meeting but it has seemed to us that for our city we have accomplished the desired results in the more desirable way.

The churches report additions as follows, since January 1st, 1908: Euclid Avenue, 25; Birch Street, 3; Highland Avenue, 15; Dunham Avenue, 58; Aetna Street, 77; Crawford Road, 21; Miles Avenue, 98; Collinwood, 141; West Madison, 6; Franklin Circle, 30; Lakewood, 61; Glenville, 13. Several of these churches report very substantial additions just preceding Jan. 1st. Euclid Avenue, 20; Glenville, 34; Birch Street, 28; Lakewood, 9. The totals are as follows: Since Jan. 1st, 1908—549. Since the fall 640 with some unreported.

If we had held some union revival service with this final result we would have occupied several columns of religious publications with half-tones and reports of the big meeting. As it is we have results and we believe they will be permanent. About half of our churches here had series of meetings held by pastor evangelists, in only one instance by an all-the-time evangelist.

Bro. Royal J. Dye, of Bolengi, Africa, is bringing great inspiration to his hearers at the Euclid Avenue church. His missionary story is apostolic. We are anticipating the visit of Dr. H. L. Willett to Cleveland in May. He will deliver a series of addresses in the Euclid Avenue church.

Crawford Road will dedicate its new building Sunday, April 6th. The address will be given by Bro. T. Sweeney.

Euclid Avenue will not be ready to dedicate for some weeks yet.

F. D. B.

#### PEORIA MEETING.

To do its evangelistic work so as (1) to do no violence to the spiritual nature of the persons joining the church; and (2) to gain results that are permanent and truly spiritual, rather than simply numerical, has been the aim of the Peoria Church. The church held a meeting of this kind last year, and another this year, and every one has been greatly pleased with the results. In both meetings Rev. J. R. Ewers, pastor of the First Church, Youngstown, Ohio, did the preaching. Each meeting lasted but twelve days. Mr. Ewers is a close per-

sonal friend of Mr. Burns, who is pastor at Peoria. The two men worked together quietly seeking to realize the ideal of the church is this work. The church employed as a soloist in each meeting, Miss Ida Mae Hanna, of Cincinnati, Ohio. Miss Hanna possesses a rich well trained voice, and sings with rare simplicity and sweetness. Her selections are peculiarly adapted to this sort of work. It is the Gospel in song; and she never uses a weakly sentimental selection. The people were all highly pleased with her work. The meeting last year followed immediately a union meeting led by "Gypsy" Smith, and brought a larger number of people into the church than the one this year, but this year's meeting was no less successful. Mr. Ewers possesses remarkable power as a preacher. His audiences grew daily. Night after night the same people came anxious not to miss a single sermon. The sermons were strong Gospel appeals and left a feeling of deep earnestness in the church. A high standard of Christian life was raised and people were made to feel their need of a truer consecration, and deeper spirituality. Should this spirit continue in the church and there must be accessions to the church at every service. It was a great meeting, and of the right sort.

#### THE MEETING AT ROWLAND STREET, SYRACUSE.

When C. R. Stauffer resigned his work at Rock Falls, Ill., to come east many of his ministerial friends tried to dissuade him, pointing out the difficulties of labor in the conservative east. But he came in his strength and faith determined to do his best. Came, not to a large well equipped church but to a struggling city mission, with its discouragements and drawbacks. The last missionary year showed a decrease in membership and everything at low tide. But he threw himself into the work with heart and soul, determined to make it go. As one expressed it, he was a fit. Adjustment was followed by growth, new members were added and the Sunday School built up, until to-day the chapel wont hold the pupils, and classes are taken to residences nearby.

Four weeks ago a meeting was begun, Bro. Stauffer preaching and Bro. Kenan of Central leading the singing, a real "home force" meeting. Every night except Saturday for four weeks it continued, and when it closed last Sunday thirty-six had been added to the church. There were 15 males and 21 females reached, twenty-four of the thirty-six being adults. Four entire families came into the church among this number.

When the fact is known that the church will only seat 110 persons, the real significance of the victory is man-

y judicious use of printing many are reached which will tell in the future. Bro. Stauffer has a the entire neighborhood, and a more adequate building is supplied the results will far exceed these.

The Empire state wants men of strong faith, large vision and a willingness to sacrifice, and the efforts of Bro. Stauffer here could be duplicated in a score of great cities of this state.

"Johnny, do you believe in Santa Claus?" "No, I did before the one we had at our house slipped and fell downstairs. I couldn't believe in anybody that talked the way he did."

#### SOUTHERN INDIANA MINISTERIAL INSTITUTE.

The First Annual Ministerial Institute of Southern Indiana held at Bedford on Feb. 25, 26 and 27, proved to be a most helpful and interesting meeting. The hospitality of the Bedford Church was all that it could be. Brother Putnam, the pastor, greatly ingratiated himself into the hearts of the visitors. The papers and addresses were of a very high order. Every man that was given a place on the program was on hand to do his part. There was not a single exception. The Institute manifested a diversity of thought. At times this diversity of thought led to some very warm and interesting discussions. But when the discussions were over it was felt by nearly all that the papers and discussions were greatly needed to enable us to see things more clearly. The fellowship was most delightful. It is in this fellowship that we are drawn together. Through it the cords of love bind us together more closely.

The paper by L. H. Stine on "The Basis of Brotherhood in Christ," was followed by very much discussion. The second paper, "Evangelistic Preaching" by Brother T. H. Adams, was along lines that met the approval of nearly all present. The paper by Brother T. J. Clark, on "The Place of the Holy Spirit In Our Preaching," was a very thoughtfully prepared paper. The paper on "The Preachers' Relation to Social Reform,"

(Continued on next page.)

#### LIGHT BREAKS IN.

**Thoughtful Farmer Learns About Coffee.**

Many people exist in a more or less hazy condition and it often takes years before they realize that coffee is the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience and tells about it, in a letter. He says:

"For about forty years, I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be on me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to drink Postum instead of coffee and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for 40 years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee, and I was certainly a slave to coffee."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Trial Package Sent Free.

by Bro. E. E. Davidson, reflected the fact that the author of the paper had experiences that enabled him to speak with sound wisdom.

The last paper was by Harry G. Hill, of Indianapolis, on "How to Reach and Hold Men for the Church?" The paper

## PIMPLES, BLACKHEADS—

### Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells on your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working powder of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

was greatly appreciated. The two evening addresses were made by E. R. Edwards, of Kokomo, and Geo. A. Campbell, of Chicago. Both speakers were greeted by large and appreciative audiences. Brother Edwards spoke on "The Attitude of the Church To-day Towards the Spirit of Democracy." He first pointed out how this spirit was making itself manifest at the present time. He declared that this spirit must be one that the church must meet. He urged a tolerant and enquiring mind towards this spirit of Democracy. The church, must, however, always, said the speaker, boldly declare the message she received from Christ to the present age. Brother Campbell spoke on "The Pulpit and Modern Thought." His was a great address. It was inspirational. He presented the great tendencies of our time. He gave us in perspective the great forces that are either violently opposed to the minister and his message, and the great masses that are totally indifferent to the call of the minister of the Gospel. The preacher must be, said the speaker, in order to meet the conditions produced by modern thought, first very religious, and secondly, he must be positive, and lastly he must have a message of authority. This message of authority for the preacher must be found that he must be a redeemed man. One who knows the significance of the redeeming love of Christ in his own soul is the only person that preach a crucified Christ as Redeemer. To the writer of

these notes Brother Campbell's address was a great spiritual uplift.

The Institute goes to New Albany for next year. The officers elected for this coming year are: Pres. Melvin Putnam, Vice Pres., H. A. Turney, and Secretary, E. E. Davidson. We look for a good Institute next year.

William Oeschger.

### KENTUCKY MISSION NOTES.

W. J. Cocke was in the field twenty-five days of February. He reports nineteen added. His work was at Farmers and Taylorsville and was at latter place when last heard from. In some respects both fields were difficult and needed his services very much.

At Jackson, Breathitt county, C. M. Summers has had a quiet month. Offering for foreign missions taken.

Livingstone has had a great meeting, with fifty-seven added. The preacher does not indicate who helped so far as the preaching is concerned.

A. Sanders is getting the work in the Big Sandy Valley started very well. Four confessions and baptisms. Complimentary notices of him and his work appear in the local papers. Paintsville work is doing well.

J. K. Reid is serving Lebanon Junction and Munfordville. At the latter place the audiences are good and interest is growing.

Latonia still goes forward. The Sunday school is the strong feature of the work just now and bids fair to be

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March 12, 1908.

stronger. H. C. Runyon says there was one added last month.

J. W. Masters is feeling good. Arrangements are made that insure the completion of the Harlan house at an early date. He spent seventeen days there in February and there were seven added.

Edward B. Richey reports six added. Although the financial difficulties are great on account of so many railroad people being out of work, the attendance and interest keep up well.

There were four added by the labors of H. L. Morgan in the mountains of southeast Kentucky.

One added at Jellico and the work doing very well. R. G. Sherrer may be had for some short meetings by the churches in southeast Kentucky. Address him at Jellico, Tenn.

Z. Ball has been sick all month and not able to work, but he is now ready to go to work again.

Four additions in Breathitt county by J. B. Flinchum. He expects to be able to do much in the better weather for the advancement of the cause.

There were thirty-five confessions at Hazel Green in the meeting held by D. G. Combs. The secretary was there during the meeting and enjoyed seeing and hearing the students. Great things are being planned for Hazel Green work by President Derthick.

Interest growing in the work of J. P. Bonwasser at Bromley.

Robert Kirby is trying to get the people in his field to give something for Kentucky missions. He sends from N. S. Hume 50 cents; J. F. McCoy, 25 cents; D. W. Cloyd, 20 cents; John Heard, \$1; Henry Richardson, \$1, and Robert Kirby, 50 cents. Suppose every disciple in the mission field would average with these—a little over 60 cents each. You could see us grow. We would get bigger and bigger.

H. W. Elliott was at work all the month and collected \$513.23. This is a slight loss as compared with last February. Let us make a gain in March that will cover this. We plead with every one who has any funds for Kentucky missions to send them in now. We need your help. H. W. Elliott, Secretary.

Sulphur, Ky., March 5, 1908.

#### FROM THE HUB OF THE EMPIRE STATE.

The Ministerial Association of Disciples of Syracuse and vicinity, was held in the Central Church, Syracuse, Monday, February 17. Report of the Baptist Ministerial Association of Central New York plan of union was discussed and laid on the table until next meeting. The paper of the day, "The Virgin Birth of Jesus," was read by Bro. Arthur Braden of Auburn. It was thought-provoking and well written. The discussion of it was animated and led into the heart of the problem and its effect upon the message of our people. All were agreed that belief in or denial of the virgin birth have no place in the test of fellowship among the Disciples.

The following evening the Men's League of the Auburn Church entertained the men of the two churches of Syracuse, and the one at Throopsville. Twenty men journeyed by trolley twenty-six miles of snow-clad hills, from Syracuse to enjoy the hospitality of the evening. A bounteous repast was served by the League of Auburn, after which Bro. R. H. Miller of Buffalo, delivered a mas-

terful address on "Life." Seventy-seven men in all partook of the feast, and when the hour of parting had arrived, felt the evening had been profitably spent in considering the most weighty questions that have ever come before man. The Auburn League is the largest in the state, and is doing excellent work.

Bro. S. B. Broden has resigned at Cato, and is already engaged in the work at Butler, Ind. Another of our good country churches, Brewerton, is about to lose its minister, as Bro. Burgan is casting longing eyes upon a field in his native Southland.

One of the most eloquent testimonials of the power of our plea to find a place in the east, is that of the Rowland Street Church, Syracuse. It was organized less than four years ago, with twenty-six members, fourteen of whom went out of Central Church for that purpose. A mission chapel was purchased in a growing residential section, a Sunday school established and work begun. To-day, after three years and nine months of service, its membership has grown from 26 to 112; the Bible school from 40 to 130; a live C. W. B. M., Ladies' Aid and Men's League besides. The debt on the property was held by a mortgage and this has been gradually reduced until to-day, with cash on hand, it is no more. Thus a property valued at \$1,200 of \$1,400 is theirs entirely free from debt. This summer will doubtless witness a new building. And, best of all, Old Central, out of which this church was formed, is stronger to-day in every department than before the division. Jos. A. Serena.

#### A FLOWER FOR THE GRAVE OF N. G. BROWN.

Have just read the announcement of the death of my friend, brother and classmate, Brother Nelson G. Brown. Though I knew of his long and seemingly hopeless illness, the notice of his death surprises and saddens me. I have known him well for fourteen years, sat by him in the class room strolled with him on the campus, talked with him about many things. He is the first of class to break the circle, the class of '97 at Drake. Those days come back to me golden with the leaves of October and glad with the smiles of June. In classroom, in Chapel his face was one of sunshine. As a student, as a friend, as a preacher, what a man he was. What a superb specimen of physical manhood he was. What a fine face, what a mind what a soul he had. He was one of the truest, sincerest men I ever knew. He was a colossus of moral character and a dynamo of spiritual power, always in the right and tremendously in earnest. A friend of men, the champion of those whose cause there was none to plead, a preacher of power, a loyal disciple of the Lord has stepped within the shadow which we call death. The note of his going away will strike a minor chord in the hearts of many who loved him because they knew him.

Fellow classmen of '97, of '98 and '99, and the host of others who knew him in school and out of it come, in thought from near and far and standing around his honored grave let us plant this white rose of an unsullied life where watered by the tears of loving friends it shall bloom forever.

Brother Brown, faithful in trial and humble in triumph, for a little while farewell. J. M. Lowe.

Goodland, Kas.

"Mother, mother, mother, turn the hose on me!" sang little Willie, as his mamma was dressing him this morning.

"What do you mean?" she asked.

"You've put my stockin's on wrong side out," he said.

We fear Willie will grow up to be a newspaper humorist.—Cleveland Leader.

Late Arrival: "Who is that man over there, Mrs. Upmore, that everybody appears to be so eager to meet?"

Hostess: "Is it possible you don't know? That is Mr. Percolleum, the man who wrote a short story for a magazine without putting an automobile in it."—Chicago Tribune.

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## From Our Growing Churches

### TELEGRAMS

Frankfort, Ind., Mar. 9.—Thirty-nine to-day. One hundred additions in the first four days. Rejoice with us.—Herbert Yeuell.

### COLORADO.

Ault—I began a meeting here Saturday night in the Christian church with one confession, a young lady. Sunday we had a conference of all the churches and unanimously agreed to turn the meeting into a union effort, with myself as preacher. To-night we go to the Congregational church, where we will continue until we move to the opera house or armory hall sometime this week. The people of all the churches were both ready and anxious for such a meeting, hence we are hopeful of great results. Brother Stringham, the new pastor of the Christian church, will have charge of the chorus work during these meetings. Ault, Colo., is a clean little city of 800 population, without a saloon or joint, but with three splendid little churches, Congregational, Baptist and Christian, each with settled pastor. Sixty miles north of Denver with an intelligent people and in the midst of a rich sugar beet, potato and alfalfa country, it is an ideal place for a union meeting with a Christian minister at the helm.—S. J. Vance, Evangelist.

**Grand Junction**—Five additions yesterday, three by letter and two confessions.—J. H. McCartney.

**Pueblo**—Nine additions this month—six by baptism.—D. W. Moore.

### ILLINOIS.

**London Mills**—The church has just closed a good meeting conducted by Evangelist Wm. A. Ward of St. Louis, and has been greatly strengthened by the plain, earnest preaching of the Word. The evangelist was unfortunately taken down with a complication of gripe and neuralgia at the opening of the third week, throwing the work to the pastor. The total number standing for Christ in this meeting was nineteen; one of these goes to the M. E.'s. Bro. Ward's work was given favorable comment by the church and those outside, although he labored under the oppression of coming illness all through the meeting. We expect to have him return to us again in the near future. His next meeting is at Kentland, Ind.—Walter B. Zimmerman, Eureka, Ill.

**Denver**—Six added since last report; four by letter, two otherwise. C. W. B. M. Day and C. E. Day observed with good offerings.—B. H. Cleaver.

**Springfield**—At the first two services of our revival at the Stuart Street Christian church we had ten accessions. The minister, C. C. Sinclair, preached. F. W. Burnham of the First church will preach during the week except on Sunday. I have an adult chorus of thirty voices and a children's chorus of fifty voices. The church has purchased 200 new song books.—Charles E. McVay, Song Evangelist.

**Niantic**—One hundred and eleven added here (mostly by primary obedience) and \$1,221.01 for missions and benevolences the past two years. \$751.01 for missions last year. Third year began last Lord's day. One man made the good confession. I received a call from Abing-

don, Moweaqua and Assumption recently at increased salary, but decided to remain here for the present. Abingdon and Assumption are still without preachers. Abingdon is a good church of 600 members and will pay \$1,200 and parsonage to right man. Assumption will pay \$1,200. They should have pastors soon.—J. Will. Walters.

**Lexington**—We received 30 new members into the church last week as the result of one week's union meeting. Have had forty-five additions since December 1st, twelve of these were previously reported. I have an adult Bible class in Old Testament History with fifty enrolled. Meeting on Monday evenings.—B. H. Sealock.

**Stanford**—Three baptisms here not reported, also six added in a meeting at Saunemin, Ill., four confessions and two from Baptists.—S. S. Lappin.

### IOWA.

**Des Moines**—Ministers' meeting, Mar. 3. Central (Idleman), 5 confessions, 1 by statement; Valley Junction (Boggess, W. S. Johnson, evangelist), 1 confession, 1 by letter, 1 by statement; University Place (Medbury), 1 confession; Capitol Hill (Van Horn), 1 confession, 2 by statement.—Jno. McD. Horne, Sec.

### KANSAS.

**Salina**—Foreign mission offering \$53; expect to make it \$75. One confession at morning service. Bible school and church in fine condition, happy and prosperous.—J. C. McArthur.

### MISSOURI.

**Canton**—The Canton church is engaged in a revival, the minister, G. W. Buckner, preaching, assisted by V. E. Ridencour and daughter. Fourteen added first week, eight by primary obedience and six by statement and otherwise.—B. H. Cleaver.

### NEW JERSEY.

**East Orange**—Ten accessions at regular services in February. We are seriously cramped for room. The financial crisis has delayed our entrance to our new building. It will not be ready for occupancy before mid-summer. This is New Jersey's first permanent church building. Don't you want at least a few brick in it?—L. N. D. Wells, East Orange, N. J.

### NEW YORK.

**Buffalo**—Fifteen added, the strength and joy of all multiplied, and the arithmetic ascendant in all respects. It was Bro. A. Martin's second meeting with us at the Fourth Avenue church. His lecture on "How To Be Happy" is a high ethic and classic set in laconics.—B. H. Hoyden.

### OHIO.

**Weston**—I preached a few evenings at Antioch, a small church near here, with twenty confessions and baptisms, and some restored to the fellowship of the church.—S. M. Cook.

### NEBRASKA. SECRETARY'S LETTER.

L. C. Swan, our missionary at North Platte, held a short meeting at Hershey, just west of that city. There were two by statement. There is no congregation of disciples there.

R. M. Dungan will be in a meeting at Chadron when this is in print, probably. H. L. Denton has been getting the church together in readiness for the meeting. It should result in completely harmonizing that little band.

J. B. White will visit Beaver Crossing on the 4th inst. and may locate with that church. Bro. White is the pastor at Elmwood.

C. F. Rose is now in a meeting with the Virginia church. There had been four baptisms and one other confession

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on the 1st. The outlook is hopeful. The church is seeking to retain Bro. Rose.

The meeting at Havelock under the preaching of H. O. Pritchard, closed March 1st. The total results have not been reported, but there were a good many added to the Lord.

R. M. Hunt was back from his sad journey to Kansas to bury his wife and baby, in time to meet his regular appointment at Trumbull.

J. E. Chase of North Bend, has been shut out of his pulpit for some four weeks on account of an epidemic of smallpox in the town. He supplied for the Aurora church on the 1st.

The state secretary was called to Ord on the 26th to be present at a banquet given by the ladies of the Baptist and Christian churches to the members of the two bodies, at which time the question of a closer union of the two churches was taken up. They have been meeting together for some time, having services alternately in the two houses. Communion part of the time in one and part in the other. A committee had made a report to a joint board meeting and this report was amended and read to the members present at the banquet. It was agreed to continue the relationship, but the effort to unite upon a name for the united body, failed. They will elect a board of officers including elders and deacons from the membership. J. M. Huston will preach for them, and members will be received by confession, repentance and baptism. Communion will be spread every Lord's day morning in the Baptist church. Evening services are evangelistic. There was the utmost good feeling. Bro. Huston asks to be treated as one of our busy pastors and he certainly deserves it. A request to return and speak for a week or so to the united churches is under advisement.

On the way from Ord to Holdrege a short stop was made at Central City, where John Alber, of Cotner Univ., preaches half time. He is doing a fine work and the church is well pleased with what they get of him. The only complaint is that they get just half enough. This church will surely be ready for a full time preacher in the fall.

At Holdrege a fine group of brethren gathered morning and evening in the Swedish Baptist church. They voted to have regular services for a while and thus test the sentiment and get out others. There seems to be upwards of 35 disciples there. A trip out to Wilcox on Monday was fruitless, as no one was there as expected and the work that had been reported turns out to be in the country toward Bloomington.

Chester made an offering for foreign missions of \$42.00. Chas. E. Cobbe is the student pastor.

It is reported that the University church at Bethany raised over \$600.00 to continue the support of Mrs. Dye in Africa.

Eugene Palmer has moved to Hendley where he has been called to the pastorate of that church.

Samuel Gregg is still gathering the harvest at Maywood. Total results will be given at the close, which will probably be on the 8th. He will go from

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there to Sargent, a new point where we expect to organize a congregation.

Edward Clutter is at Indianola for the Board. L. B. Cox reports that they were getting ready for it, and expects a good meeting.

C. H. Mattox and John Olmstead will probably close at Minden on the 8th. A good many have been received into the church through this meeting. The final figures later.

Whiston is still at work at David City at this writing.

W. A. Baldwin.

### ANNUAL REPORT OF THE BELLEVUE-DAYTON CHURCH FEB. 1907. FEB. 1908.

The first Sunday of Feb. closed my initial year with this congregation. During that time there have been seventy-five additions to the church. There was one death in the membership and four letters granted, leaving us a membership of about 275. The church in all departments has raised and expended nearly \$2,500.00. There is harmony and prosperity in the various auxiliaries: C. W. B. M., Pastor's Aid and Ready Workers are doing good work for the cause. We have no need to be ashamed of our C. E. societies and the S. S. supports a splendid men's class of twenty-five, a large mixed Bible Class, besides several other adult classes, and a large Girl's Choir. We are planning for a meeting with Small and St. John to be held in December. Work will begin at once on our new addition which, when completed, will give us one of the largest and most usable plants in the city.

S. Boyd White.

#### Ripples.

"Are you fond of Wagnerian music?" "Well," answered Mr. Cumrox, "I'm not exactly fond of it, but it doesn't disturb me as much as it used to."—Washington Star.

'Arry (on, 'is 'oldays): "Fancy livin' 'ere all yer life! Aain't yer ever been to London and seen the sights?"

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Yours, Mrs. Blank.

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Languid Lannigan: "Huh! Wot did he write?"

Torpid Thomas: "Dunno; but I often read that he does all his work in bed."—Exchange.

Clerk: "How much shall I charge for this three-quarter-inch clip screw?"

Manager: "For a bicycle, I suppose? O, a penny."

Clerk: "No, it's for a motor-car, sir."

Manager: "Eh! Charge half a crown."

—Motor News.

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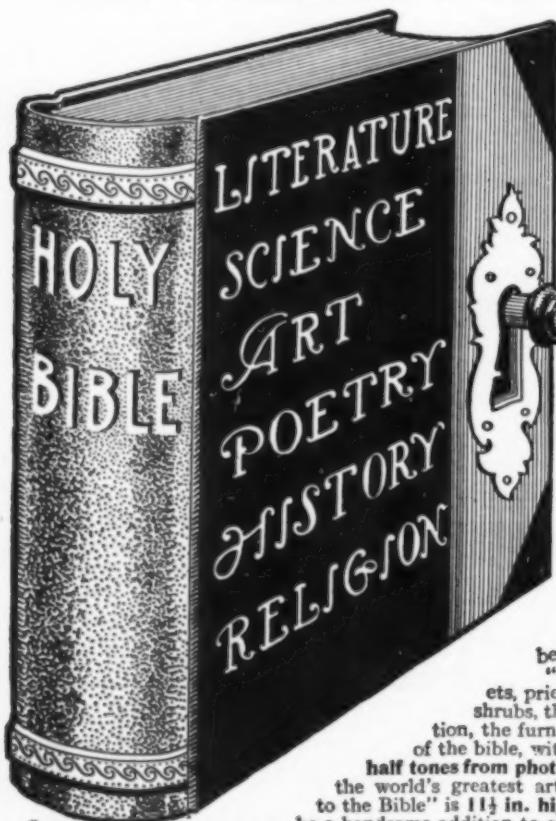
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